March 6
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Millennial Star

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The Good Shepherd

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POETRY

FORGIVENESS

My heart was heavy, for its trust had been abused,
It's kindness answered with foul wrong;
So, turning gloomily from my fellowmen,
One Summer Sabbath day I strolled among
The green mounds of the village burial-place;
Where, pondering how all human love and hate
Find one sad level; and how, soon or late,
Wronged and wrongdoer, each with meekened face
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart,
Awed for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling I forgave!

—John Greenleaf Whittier.

THOUGHT FOR THE WEEK:

If tha' knows nowt, say nowt,
If tha' knows summat, say less.

—Submitted by Gwendolene Farmer.

THE LATTER-DAY SAINTS'

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And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams.—Acts 2: 17.

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THIS WEEK'S COVER

"VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

"But he that entereth in by the door is the shepherd of the sheep . . . and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out . . . and the sheep follow him: for they know his voice.

". . . Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep . . . I am the door: by me if any man enter in he shall be saved . . . I am the good shepherd: the good shepherd giveth his life for the sheep."

Prayer

By Elder Reed Smoot

Of the Council of the Twelve

THE following is the abbreviated text of speech given by Elder Reed Smoot in the Salt Lake Tabernacle during the opening session of the General Conference held October 4th, 5th and 6th, 1940.

THEREFORE I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive your trespasses. (Mark 11: 24-25.)

SERVANTS OF THE LORD BLESSED THROUGH PRAYER

If you remember the time when Peter was imprisoned by Herod, who was persecuting the Church, and prayer was made without ceasing by the Church of God for him, Peter was bound with chains and smitten between two soldiers, and the keepers before the door kept the prison. Behold, the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side and raised him up, saying, "Arise quickly," and the chains fell off from his hands; and the angel said unto him, "Gird thyself, and bind on thy sandals." So he did, and he said: "Cast thy garment about thee and follow me." He went out and followed him, and he wist not that it was true which was done by the angel, though he saw a vision.

When Paul the Apostle was preaching to his brethren in Asia, they were very sick and despaired of their lives, but the prayers of the people restored him to health and strength.

Have we in this day and age forgotten how to pray? Are we drawing away from our Father in heaven with our hearts? Let us remember the passage in James, chapter 1, verses 5, 6, 7:

If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think he shall receive anything of the Lord.

STORY OF A WOMAN'S CONVERSION

I heard a story of a woman, a fine woman of good family, who came through pain to the habit of drink and drugs. She fought against it with all the strength of her strong will and mind, but she could not conquer it. She went to a doctor and he helped her for a time. Then again she went under. She left her home and country and went alone to a strange land, hoping a new environment would put her on her feet, but she went down, and still further down. She met a Christian who talked to her of God. Her father and mother were intellectuals of their country; they had rejected God. She listened to the stranger who was a Christian, and longed to believe, but she could not, too deep was her conviction that God is only a wish fulfilment for weak people to hold on to.

One night there was a terrific electric storm. She was so frightened for fear of the thunder and lightning that it made

her almost like her nerves were shattered. She walked the floor in fear of the terror of the storm. Finally she fell upon her knees and cried out: "You! You! if there is a You! send me a sign; stop this storm—stop it!" She crept back into bed, shaking and sobbing. The next thing she knew it was morning; the sun shining, and the birds were singing outside her window; not a cloud was in the sky. She had the feeling as though the world had just been made, and she with it, new and clean; life was new and holy. There was a God. The woman who had taken care of her came to see how she had stood the night through that awful storm; all night long it had rained. She stared at the woman unbelieving—the storm had been stopped—and then a smile and a light spread over her face. Never in all her life, not even when a child, had she slept through a storm. There was a God, and He answered, but in His own way.

She was won over instantly, she was cured. All desire for drink or drugs had been washed away. She became a power for good and gave her whole life to helping people find God.

MISSIONARIES SENT IN ANSWER TO PRAYER

I am thankful to my Father in heaven that He has answered my prayers and the prayers of my mother who prayed for the true Gospel to come to her while she was in a foreign country. He sent the missionaries of Christ's Church with the truths of the Gospel to her in answer to her prayers. I am grateful that my prayers would be answered. St. John said:

> And this is the confidence that we have in him, that, if we ask anything according to His will, he heareth us:
>
> And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of him. (I John 5: 14-15.)

Prayer is practised in the Kingdom of God. Part of our prayers should be devoted to our leaders; they have great responsibilities. Oh, so many of the people do not realize the responsibilities that fall upon the President and his Counsellors these days. It has been so from the beginning, and as long as there is life it will continue to be so. Let us pray for our leaders at all times instead of criticizing them; pray that they may be given courage to continue with unflagging zeal from year to year; pray for the power of God to be upon them.

FAITH IN GOD SHOWN BY GREAT MEN

Abraham Lincoln on one occasion said to his physician: "One rainy night I could not sleep. The wounds of the soldiers and sailors disturbed my very bones, pierced my heart, and I asked God to show me how they could have better relief. After wrestling some time in prayer He put the plans of a sanitary commission in my mind and they have worked out pretty much as God gave them to me that night. You ought to thank your kind heavenly Father and not me for the sanitary commission."

Benjamin Franklin said: "Conceiving God to be the fountain of wisdom, I thought it right and necessary to solicit His assistance for obtaining it; to this end I formed the following

(Continued on page 156)

If Christ Came To Russia

By Elder Arthur Gaeth

COMMUNISTS OBSERVED TRYING TO LIVE BY BREAD ALONE

From The Deseret News

THE following is the first part of an interesting lecture given in the Tabernacle on a most topical subject and in it is given an excellent picture of life in Russia today.

WE have just passed out of the most shattering year in more than a century of history and we passed into what may become one of the most momentous years in all history since the birth of Christ. Through the next decade great changes will take place in the political and social make-up of this world and many man-made institutions will probably be shattered.

This year may well determine whether the powers of aggression and force; those powers that Lehi explains to his son Jacob as the powers of evil, are to dominate for a long period over the powers of liberty and freedom; those powers of good which permit men and women to grow of their own accord and desire to work out their own salvation.

We Christians believe that "right" as expressed to us by Jesus Christ will win. We believe that man-made institutions of coercion and force can cause great harm, but that ultimately man will set up a "Kingdom of Heaven" upon the earth in which "peace on earth and good will to all men" will be a basic concept. That is the goal of our ambition and our expectations of this better world, and we express this in the doctrine of the second coming of Christ. We know that such a better world is not possible unless it be accomplished through men living according to the moral and ideological concepts that are expressed in religion.

Men do not live by bread alone, although bread is essential. Men and women need faith in each other. They must desire justice; they must act righteously; they must believe in the great good for the benefit of all, and they must be moral. Jesus Christ is regarded by more than 500,000,000 people, although many of them only pay lip service to Him, as the light of the world, who taught the divine way of life. We believe that when men overcome the power of evil and realize the futility of coercion, they will do so through the teachings and the example of Christ and that then a Christian millennium will dominate this world of strife. At this time when what is going on in the world concerns all of us, men and women are spending many hours reading and listening to interpretations of recent history and the daily course of events. I shall try to picture world events from a religious background.

"If Christ Came To Russia," to Germany, to England, to Italy, to the Far East, to America, what would He find? How would He be received? What part are these countries playing in the world of events?

MAKES DRASTIC CHANGE

Russia has made the most drastic changes in its political, economic and social government. Russia has made the greatest effort to drive out its Christianity. In 1936, I observed hundreds of ruined churches, once magnificent, but now in shambles, or used as anti-religious museums, aimed at destroying the church, or as workers' club-houses, radio stations, or mere piles of pillaged bricks and mortar.

I visited the famous cathedral at Charkov, the city where Russia today is making 40,000 tractors a year. Before that church were a number of gasoline pumps supplying 1925 model Fords with motor fuel. Around to the back, I found a ragged group of young men gambling on the church doorstep. They smiled sheepishly and I thought of a parable—money-changers at the gates of the temple—not that I regarded the destruction of the power of the Orthodox Church as the greatest evil. The church had tolerated much that was bad in its operation. Just a few weeks ago, when the European radio announced the assassination of my friend, Professor Nicholai Jorga, the former Rumanian prime minister, I recalled my visit to him in 1934, when I had an opportunity to discuss Orthodox Christianity with him in the same village home from which those assassins probably dragged him just a few weeks ago. He was one of Europe's greatest historians and when I asked him to define Orthodoxy for me, he did it in this brief manner: "In Russia, Orthodoxy means superstition. In Greece it is theology, and in Rumania, Bulgaria, or Jugoslavia it is nationalism, and there was much of superstition in Russian Orthodoxy."

"My peace I give unto you"

In Sub-Carpathian Russia I visited the home of the regional director of the Red Cross. Our discussion of the Russian Orthodox Church brought descriptions of beautiful services, devotion of members, but also displays of the mentality developed by the superstitious beliefs of the Churches. The doctor related how his Russian servant girl would rush out into the yard whenever there was a thunder storm to seize a rock with which to pound her head, all the time entreating God to be merciful, for her Priest had taught her that thunder was an expression of the wrath of God.

My good friend, Engineer Berty Zenaty, who was a Prague neighbour, told me of his experiences in Russia, where he lived as a prisoner of war for three years. He was put in charge of the technical improvement of agricultural production in an

area in Central Russia. He had as his special task the introduction of metal ploughs to replace the wooden ones which were still in use in 1916. He related how he entered a sizeable village one morning and attracting the village peasants, he hitched one of his ploughs to his oxen and began to demonstrate. His onlookers were astonished, but suddenly a coldness came over the crowd and the cold breeze had been brought in by the black-frocked batuska, or priest, audibly mumbling, "Work of the devil ! Work of the devil !"

Zenaty had to act quickly; so he approached the priest with these words: "Father," he said, "I know these ploughs are not the work of God; they've not been blessed yet, but Father, here are five rubles. Bless them and they will become the work of God to enable those people to better help you to work out His purposes." So the Priest received the five rubles; blessed the ploughs and they remained in the village to inaugurate a new advancement in agriculture.

SAW PROTECTION AGAINST GOD

These are just a few of many illustrations of the pressures of the church in the lives of the simple Russians, more than 35 per cent. of whom were illiterate. Too often the Church was used by the state to entrench the power of the Tsar. Clever patriarchs learned how to induce the Tsar to strengthen the power of the Church. The simple Russian saw in the Church protection against God. God was possessed of power to bless as well as to punish and curse. Sleek and powerful priests might intercede with God for the peasant, for that humble individual, and then God would send rains and sunshine instead of hail, or drought, or floods, or starvation. And the peasant life was hard and the difference between starvation and prosperity was not very great. And so the Church had great power for the Russians subsisted meagrely; their wooden churches had bells, long candles burned to keep the evil spirits away, and generally the priests were well fed.

The pictures I have of Russia are of a great nation sunken in misery and ignorance—where a group of students and workers, followers of Marx, decided to produce a change. The world war with its ten million Russians under arms brought the opportunity, and one day in 1917 the revolution broke, first led by liberals who were weak, and then followed by radicals who were strong. The followers of Lenin, who had denounced religion as opium to the people, took over the leadership, and the church was attacked because it was a tool of the government. These Communists, as they were called, began to tear down the churches. Their bells were melted down to continue the fight. They killed some of the priests, yet these same Communists were not smitten or destroyed. They were more powerful than the priests and their God, and these Russian peasants began to reason: Better get on the side of the Communists. Today, while many of the churches are still open, hundreds have been closed to religious services because they are no longer required.

The great mass of Russian youth, indoctrinated with Communism, is growing up without any real conception of religion. One day, for more than an hour, I stood at the famous crucifix in Leningrad, built on the spot where Tsar Alexander had been assassinated, and where the famous cathedral that was the pilgrimage centre for all northern Russia had been erected. It was just off a main thoroughfare; in pre-revolution days it would have been the centre for a hive of activity. But that day, in more than an hour only three old people came to pray before it. Scores of young people passing by seemed completely unconscious of its existence.

The Communists turned the government out of the hands of the aristocrats into those of the Marxist revolutionaries. The Marxist outcry against the capitalist system with its profit and private property, and its replacement by dialectic materialism, was bound to affect religion in Russia in every form. Private property gradually disappeared except for the peasants' chickens and for a few chattels. Lenin accepted the Marxist theory that only economic forces in society had anything to do with its character; therefore heroics or even religion were of minor or no importance in directing the lives of men. Up to now they had only served to entrench those in power against the masses. Marx took his dialectic or system of reasoning from Hegel, another German professor, who maintained that the course of history was predictable scientifically by the operation of what Hegel called a thesis or basic condition operated upon by a synthesis or forces supporting, and an antithesis or forces opposing. Marx believed that this operation of the forces of history would produce a classless society, while Hitler and Mussolini, who also followed Hegel, believed that it would produce a superior nationalistic state as the ultimate goal of history. Lenin maintained that to obtain a classless society it might be necessary to wipe out those who opposed the workers, for in Marx's labour theory of value, the worker produced all that was worth while. Lenin called for a denial of political and economic privileges to all non-workers and a rule by the elite among the workers.

This theory was put into operation. In four years it destroyed the productive capacity of the country because so many of those who were leaders in society had been killed off and it reduced to 15 per cent. the production; 15 per cent. of what it was in 1913, but then, with the aid of the red army and the enthusiasm of the workers, the country was driven to rehabilitate itself. The worker had his standard of living raised. Women were placed on equal footing with men. Special schools were created for the workmen. Illiteracy was almost eliminated. Special creches, clinics and sanatoria were built and a wide programme of social legislation was inaugurated and all seemed destined to produce a great new society, except that when Communism couldn't find a way to eliminate human selfishness, for as a capstone over Communist Society there developed a great revolutionary dead-weight of ignorance and incompetence.

(To be continued)

THURSDAY, MARCH 6, 1941

EDITORIAL

The Right To Choose

WILLIAM PENN gave expression to a profound truth when he said, "Men must be governed by God or they will be ruled by tyrants." This axiom is based on another great truth expressed in the Book of Mormon: "Whatsoever is good cometh from God, and whatsoever is evil cometh from the devil." "Wherefore, man could not act for himself save it should be that he was enticed by the one or the other."—Alma 5: 40; 2 Nephi 2: 16.

These two great forces are at work in the world constantly. They are irreconcilably opposed to each other and each one influences man in his choice of programme and course of life. Man is perfectly free to yield to the one or to the other. On the one side is a continuation of liberty and freedom of action and on the other is bondage, subjugation and tyranny—response to the one keeps men free; yielding to the other makes them slaves.

God is the fountain of truth and Satan is the father of lies. Jesus said to His disciples, "Ye shall know the truth, and the truth shall make you free." Where you find a godless nation, there you will find little freedom. The more closely a people conform their lives to the will of God, the more liberty they will enjoy. Righteousness and liberty walk together; sin and slavery feed each other.

Shakespeare represents Julius Caesar as saying, "Of all the wonders that I yet have heard it seems to me most strange that men should fear; seeing that death, a necessary end, will come when it will come." That is strange; but stranger still is the fact that so many people will allow themselves to be drawn down the by-way of tyranny and chains when the road to freedom lies open before them. In our world today we see great bodies of people who have seemingly forfeited, by their own violation, the divine right to govern themselves and have vested in one man all but absolute powers. Their mode of life and their possibility to achieve are determined by his tyrannical command. Heaven grant it shall never be so here! Other nations who would live as free men have been run down by this juggernaut of tyranny and their liberties have been snuffed out like the light of a candle. Proper living by the mass of such people will in time bring an adjustment that will blossom and bear the fruit of freedom. "Truth crushed to earth shall rise again."

It is a wondrous heritage, this divine right to choose. It lies at the base of the great plan of the Almighty in designing the eternal programme of man. It is the very genius of progress, and eternal progress holds the promise of the attainment of Godhood. But how unwisely, how destructively it is often used! We have spoken of its national application; what of it among individuals? "Men must be governed by God or they will be ruled by tyrants." Always there are two roads open and the two influences enticing in opposite directions.

Consider the demon alcohol and the not less demon tobacco. Divine guidance warns of the evils that accompany their use; calls attention to the fact that body, health and life will be better without them; and that poverty, shame and distress attend the use of them. From the other side come the allurements of false courage, bravado, smartness, social conviviality and then appeasing of appetite. The two ways are open and God who created the individual endowed him with the right to choose. He who moves straight ahead is "governed by God" and continues to maintain his kingship of choice. He who turns to the left allows the silken threads of temptation to be plaited into mighty thongs by which he finally finds himself securely bound and he is "ruled by tyrants." The experience of the ages confirms this truth. How strange then that so many choose the way of chains.

God has outlined for us the proper relation of the sexes. He has given to men and women the power of sex life which is the most magical function and the most sacred responsibility bequeathed to man. He has shown the use and purpose of the divine endowment and advised of the dangers attending abuse of it. Satan emphasizes the allurements of the by-paths from virtue. He fills the earth with licentious literature and suggestive stories; he puts the smear of immorality in pictures and spreads it upon the screen. He whispers in the ears of both youth and maturity the thrill attending moral refractions and assures escape from the evils that attach to it. Again the two ways lie open and the individual must choose. One is the way of self-respect, honour, health and happiness; the other, the way of shame, disrepute, disease, distress and death.

So it is through all the realm of human behaviour. Habits of slothfulness, indulgence and sin fasten upon us the chains of slavery which go clanking along with us to the shame and embarrassment of our loved ones and the ever increasing sorrow and distress of ourselves. While habits of upright, wise and righteous living raise us constantly Godward and each adds a star to our diadem of achievement which will grow brighter and more glorious with the passing of time. "The wages of sin is death; the gift of God is eternal life."

To every one there openeth
A choice of ways to go,
And every one decideth
Which way his soul shall go.

—EZRA L. MARLER.

What Is The Word Of God ?

By Elder Nephi Jensen

From the Liahona

IN a recent radio address, a distinguished Utah clergyman said, "The Bible is the source of revelation." His statement embodies a most significant religious concept—the widely accepted idea that the Bible contains all the work of God that the Deity intended for man to have.

That strange idea suggests a very simple fundamental question. What is the word of God? In order to answer this question clearly it will be necessary to know first, what is a word?

Obviously the notion that the Bible is the actual word of God is based upon the theory that the combinations of letters printed on the pages of the Bible are really words. Is this conclusion correct? Let us see.

You, perchance, have a recording of a song by the great Caruso. That recording is not in any sense the actual song of the immortal tenor. What does it take to produce the real song? Two vital things Voice and the spirit of the singer. A song is always an actual voice expression of musical notes, throbbing with the spirit of the singer.

Similarly, a word is more than some letters on a piece of paper. A real word is made up of two things. Voice and the spirit of the speaker. It is vocalized thought or sense. Nothing else really constitutes a word.

This idea of words is in perfect agreement with the sense in which "word" is used in the Bible. The original Hebrew term, which the Old Testament translators have translated into "word," is "emer." Its literal meaning is "speech." "Logos" is the Greek term which the New Testament translators have translated into "word." "Logos" means "speech, matter, reason." So it will appear that "word," as used in the Bible, always means something actually spoken.

Having learned what a "word" is, we are prepared to define "The word of God." The word of God is any word spoken at any time, anywhere, by the voice of God or by the voice of His Spirit. It is in this sense that Jesus used the term. When tempted by Satan to turn stones into bread, the Master replied:

"It is written that man shall not live by bread alone, but by every word that proceedeth from the mouth of God."

Only that word that "proceedeth from the mouth of God," possesses the two fundamental characteristics of real words—voice throbbing with Spirit of the speaker.

The phrase, "the word of God" appears some forty-six times in the Bible—five times in the Old Testament and forty-one times in the New Testament. In every instance it means the actual spoken word of God.

In the parable of the Good Shepherd, Jesus stresses the all-importance of voice in the formation of words. He tells us that the sheep follow the true Shepherd "for they know his

voice." This is a touching illustration of the appealing power of vocal expression. The voice is the only thing that can translate into actual expression the real spirit of man. Hence the Master's statement, "My voice is spirit."

Once a boy purchased a pet lamb. The pet was fed out of a bottle and played about the door yard as if it were one of the family. Whenever the lamb was missing the boy would call out:

"Lamie! Lamie!"

And the lamb would invariably come running. One day the boy sold the lamb to a sheep man, who drove the pet with the rest of his herd to the railroad for shipment.

A little later the boy became lonesome for his pet. He went to the railroad with the intention of buying back the lamb. When he reached the station he called:

"Lamie! Lamie!"

And the lamb jumped up out of the herd and came running to the true Shepherd.

It was the spirit of the boy speaking by his voice that called the lamb back to him.

No signs, no gestures, no symbols can express the innermost feelings of a soul. Only actual speech—uttered words can transmit from one to another what a deeply stirred soul actually feels and knows. For voice is actually vocalized spirit.

In the second chapter of the Acts of the Apostles we are told that the Apostles on the day of Pentecost spoke as the "Spirit gave them utterance." Or, in other words, they spoke by the voice of God—the voice of His spirit. And the words they spoke were the actual words of God.

But the combination of letters contained in the second chapter of Acts are only the recordings of the words of God, spoken on the day of Pentecost. The recordings constitute scripture—a portion of our invaluable sacred literature.

It is most significant that the first modern teacher of religion to discover the true meaning of the word of God was the Prophet Joseph Smith. Prior to 1831, the whole Christian world was a unit in the belief that the Bible was the "Word of God," and the only word that God intended for man to have. That year the Prophet gave to the world Section 68 of the Doctrine and Covenants in which appears the significant words:

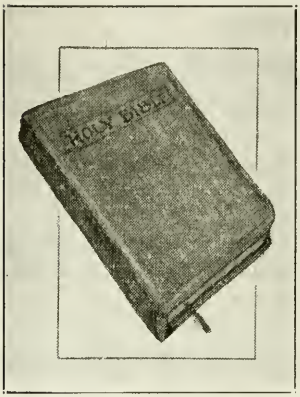
"And whatsoever they shall speak when moved upon by the Holy Ghost shall be . . . the word of the Lord, shall be the voice of the Lord."

This simple text contains the only rational and comprehensive definition of the word of God to be found in modern literature. It is in harmony with the profound conclusion of Emerson, who said:

"The Bible will not be closed until the last man has been born."

The Prophet's definition of the word of God is original and revolutionary. It is an enduring monument to his prophetic calling.

Scriptures Outsell "Mein Kampf" In Reich



NOTHING can stop the Bible. It is useless to call it the world's best seller, though it is, because that term implies a comparison, and there is nothing else that even remotely compares with the Bible in popular circulation.

The scriptures outsold "Mein Kampf" in Germany by 200,000 copies last year. . . . Japan, too, took an unusual number of Bibles last year, ten per cent. more than in the year before. There the American, British and Scottish Bible Societies have joined in forming the Japan Bible Society. The Japanese Christian churches last year celebrated the fiftieth anniversary of the first complete Bible in their language. China, too, took Bibles at the rate of 20,000 a month. The demand was so great that damaged, worm-eaten, and misbound copies were all taken.

The Society keeps adding to the list of languages in which the Bible is issued. A dozen new ones last year brought the total to 1,021 tongues in which all or part of the scriptures may now be read.

There is something tremendously impressive in the Society's recital of its output of Bibles. If there is any one thing to which we may ascribe civilization's gradual growth toward human brotherhood, it is the teaching found in this book. This is a time when ideals of humanity have suffered a severe set-back. May there not be significance of a return of the pendulum in the fact that the Bible is now being called for more and more?—"The San Francisco Chronicle."

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PRAYER

(Continued from page 147)

little prayer, which was prefixed to my tables of examination, for daily use:"

O powerful Goodness! bountiful Father! merciful Guide! Increase in me that wisdom which discovers my truest interest. Strengthen my resolutions to perform what that wisdom dictates. Accept my kind offices to thy other children as the only return in my power for thy continual favours to me.

William DeWitt Hyde wrote "A Boy's Prayer":

Give me clean hands, clean words, and clean thoughts. Help me to stand for the hard right against the easy wrong. Save me from habits that harm me; teach me to work as hard, and play as fair in thy sight alone as if the world saw. Forgive me when I am unkind, and help me to forgive those who are unkind to me. Keep me ready to help others at some cost to myself. Send me chances to do a little good every day, and grow more like Christ the Saviour.

One who prays to his Father in heaven will not go far wrong. God will be mindful of him. May we not forget to pray.

A Missionary's Prayer Answered

By Sister Violet Grundy Thomas
Assistant Mission Secretary

DURING the time I was in the Mission Field, prior to my arrival in the Halifax Branch of the Leeds District, I found myself "slacking" somewhat in regard to Tracting, and, in consequence, lacking in spirit. Although I had made it a matter of earnest prayer I still did not get the reception I felt I ought. When I reached Halifax therefore I doubled my determination and fasted and prayed together. On the day that I did so I went out tracting and it was as if a magic wand had been waved, for the people that day just seemed transformed, their expressions, their attitudes, and their answers were totally changed.

In the afternoon we went visiting and again were manifestly rewarded for our efforts. We called upon a Saint who at one time had been an active member in the Church, but for several years now had placed her interest and efforts in the Methodist Faith. Both my companion and I endeavoured to remind her of the Covenants she had made with the Lord at Baptism, but although she admitted that our Church was the only true Church, she said she preferred the Methodist because it offered more variety and activity.

Well, we began to think that we had wasted our time, and were about to leave when the choirmaster of the local Methodist chapel called. A conversation ensued which I shall not easily forget, for he paid our Church some very fine compliments in a most sincere manner. He said that during the many years he had travelled as a Lay preacher, he had never met any organisation which so thoroughly taught its principles and creed as our Church does. Our members were to be admired for their knowledge and understanding of the Scriptures, he said, and that if only other churches would teach the Scriptures in the same way, the world would be in an entirely different position to what it is at the present moment.

His most important statement was, though, that he did not know, and hated to think, what was going to happen to the Churches in the future, for, he said, there was no youth to replace the old members, and that there would be no churches at all unless something drastic occurred. To me that was a remarkable statement, and indeed a sign of the times, and I realised how our Church is advancing. We were, of course, delighted to inform him of how our Church nurtures her youth and provides wholesome activity for them. I am sure that we proved to him that we had the strength of our convictions.

Even now I wonder at the reality and the merciful and understanding answer to that prayer; but it certainly cemented my testimony of the listening ear and heart and caused me to realise the power of prayer and fasting.

I am indeed enjoying my Missionary labours and I thank my Heavenly Father daily for this great opportunity of serving my fellowmen and at the same time gaining so much personally.

Stocktaking

By Grace Yoneko Okimoto

Of the Japanese Mission

From The Improvement Era

NATHANIEL HAWTHORNE is quoted as follows:

> Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wild goose chase, and is never attained. Follow some other object, and very possibly we find we have caught happiness without dreaming of it, but likely enough it is gone the moment we say to ourselves, "Here it is!" like the chest of gold that treasure-seekers find.

The other day as I sauntered along a street, I saw a sign in a dress shop which read, "Stocktaking Sale. Big Reductions." The show window of a shoe store displayed in huge, red letters, "Clearance Sale. All goods must go to make room for new stock." The many stores lined on the street all seemed to have some kind of sale going on, and the sales, though worded differently, all had the same objective in view—to get rid of goods that had lain on the shelves for a long time, goods that had taken much storage space but could not be disposed of heretofore.

It occurred to me that I, too, should take an inventory of the stock I possessed in my own store. I began my inventory by looking into one corner of my store, and there I found that I had accumulated yards and yards of the habit of putting things off. I had letters to answer, books to read, lessons to study, calls to make, and I had been saying all along, "I'll do it some other day," when wise men and sages of old had taught us "Never put off till tomorrow what you can do today." I realized that if I kept putting things off, some day it would be too late for me to make up the work which I am delaying now.

I looked into another corner of my store and discovered there a great roll of complaints that I had made, complaints about the material and personal things of life, about the wealth that others had and which I did not possess. Yet I had learned to recite by memory the 19th and 20th verses of the sixth chapter of Matthew, where Christ said:

> Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

I looked into one of the shelves in my little store and saw there the hatred that I had stored toward some of my associates. I opened a box which lay there and saw there the times that I had quarrelled and the consequent result of not being on speaking terms with that person any more. Then with a pang of regret I felt the force of Christ's glorious words in the fifth chapter of Matthew, where He had said:

> Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.

I saw that the goods under the heading of "laziness" were increasing. There lying before me were the times that I had

fallen into the temptations laid before me, when I had sat around killing time when I had much work to do. I realized that my time here is limited, that I am here to work out my own salvation, and that now is the time for me to strive to overcome all obstacles and work toward the highest degree of glory which is the ultimate reward for those who strive to come nearer unto God.

And so I continued to take an inventory of the stock I possessed in my little store within me. I found that I had many goods which I should dispose of and put in its place some other goods which would help to make my store one filled with unperishable assets. I found that I could increase my stock in some goods with the room I had by getting rid of the things which I did not care to have. Upon completing my inventory I found that I had many goods that I could list for sale under the heading of "Stocktaking Sale—Big Reductions," or "Clearance Sale—all goods must go to make room for new stock."

Though others may not care to buy these goods from me, there is one person who will take them all away for me, who will help me to keep my new goods in good order, who will comfort me and guide me in travelling over life's solemn main, and that person is our Saviour, Jesus Christ. To Him and to our Father in Heaven, I can go and communicate through the means of prayer the trials and problems of my heart.

Let us remember the words of H. G. Wells: "Religion is the first thing and the last, and until a man has found God and has been found by God, he begins at no beginning and works to no end." Longfellow tells us in his "Psalm of Life" that "Not enjoyment and not sorrow is our destined end or way, but to act that each tomorrow finds us farther than today." Tomorrow should find us farther on in the path of righteousness and glory than today, and only by making each day go farther can we expect to attain the highest degree of salvation.

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From the Mission Field

ASSIGNMENTS

Sister Violet Clough of the Rochdale Branch, and Sister Emma Wynn of the Oldham Branch, who were set apart as Missionaries by President Anastasiou on Sunday, February 9th, have been assigned to labour in the Leeds District, and arrived in Bradford on Monday, February 24th.

APPOINTMENTS

Elder James R. Cunningham of the Mission Presidency, who has recently fulfilled a six-months' Mission, has been released from his position as Mission Secretary, and has been appointed Superintendent of Genealogical Work in the Mission. Please address all enquiries regarding this work to him at the Mission Office, 149, Nightingale Lane, London, S.W.12.

Sister Catherine Horner has been released from the position of Mission Genealogical Supervisor, which she has filled since January, 1940.

DOINGS IN THE DISTRICTS

London

Yvonne Silsbury, daughter of Sister Gwendoline Silsbury of the South London Branch, was baptized on Wednesday, February 26th, at a baptismal service held at the South London Chapel. It was conducted by Elder James P. Hill and the ordinance was performed by Elder Reginald R. Brown. Elder Hill confirmed the child a member of the Church.

Manchester

Farewell Socials were held in the Rochdale Branch for Sister Violet Clough and in the Oldham Branch for Sister Emma Wynn on Saturday, February 22nd. Various items were rendered by members of the branches and games and dancing were part of the evening's entertainments.

At a special meeting held in the Oldham Branch on Sunday, February 23rd, at which all members of the District Presidency were in attendance, Sisters Clough and Wynn made their maiden speeches as Missionaries.

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PERSONALS

BUTTERWORTH-WYNN — Sister Edna Butterworth was married to Brother George Wynn on Saturday, February 15th, in the Oldham Branch Chapel. The ceremony was performed by President John Massey of the Oldham Branch.

OSBORN-SMITH — Sister Elsie Osborn of the St. Albans Branch, London District, was married to Mr. John Smith in the South London Chapel on Saturday, February 22nd. The ceremony was performed by President A. K. Anastasiou and was attended by many Saints and friends of the bride and groom. A reception followed at the "Red Barn," St. Albans, at which 26 guests were present.

CUNNINGHAM - GOUNDRY — Sister Florence Cunningham of the St. Albans Branch, London District, was married to Brother George Goundry of the St. Albans Branch on Sunday, February 23rd, at the South London Chapel. President Anastasiou performed the ceremony, which was followed by a private reception for relatives at the home of Elder James R. Cunningham, brother of the bride.

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HAIGH—The baby son of Brother and Sister Harold Haigh was blessed and given the name of Ian John Haigh by Brother John Massey on Sunday, February 16th.

HARTLEY — The baby daughter of Brother and Sister Clifford Hartley, of the Wigan Branch, Liverpool District, was blessed by Brother Hartley on Sunday, February 2nd, and given the name of Muriel Wilkinson Hartley.

★

. . . AND FINALLY A LITTLE HUMOUR

Exclusive

Into a swanky church walked a shabby Negro. After some difficulty he found the pastor.

"Sah, Ah'd like to join dis chu'ch," he said.

The pastor was taken aback for a moment. "My good man," he said at last, "where do you live?"

"Ah lives downtown."

"Then don't you think it would be wise for you to join a church in your own neighbourhood?"

"Yas, sah, but Ah desires to join dis chu'ch."

The pastor thought a bit. "My good man," he said, "suppose you go home and pray over this important step."

This the Negro did, returning the next day.

"Pastah," he said, "Ah went home and prayed to de Lawd like you tole me, an' axed Him how Ah could get into dis chu'ch, and de Lawd done appeah to me, and He say, 'Rastus, whaffo' you aq Me how to get inter dat chu'ch? Why man, fo' ten yeahs Ah been trying to get into dat chu'ch Mahself!' "

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
13, Byron Street,
Hansen Lane.

Hanham:
20, Northfield Ave.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station

"INSTRUCT and edify each other, that ye may know how to act and direct My Church, how to act upon the points of My law and commandments which I have given, and thus ye shall become instructed in the law of my Church."—Doctrine and Covenants 43: 8, 9.

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